



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

not have read the proof of names for this continent. It is a little difficult for the English reader to detect 'Shahaptian' in 'Chahapties.' The Trenton gravel controversy is an open question, and Dr. Deniker should have left it so on page 511. He does the cause no good, and his friends, Wilson and Boule, harm in setting them up as a court of last appeal.

O. T. MASON.

*Malay Magic:* Being an Introduction to the Folk and Popular Religion of the Malay Peninsula. By WALTER WILLIAM SKEAT, with preface by CHARLES OTTO BLAGDON. London, Macmillan & Co. 1900. Pp. xiv + 686, 7 figs., 28 plates. Price, \$6.50.

The folk mind, everywhere, stands in the same relation to truth that a celestial globe occupies with respect to the heavens. Here and there a star is in the right place, but all the rest is fanciful. But truth is exact agreement between what is and what is said, so, notwithstanding folk-lore is fancy, the beliefs are actually held, and we may have the truth about them. No other student within our acquaintance is better equipped for a work of this kind than Mr. Skeat.

Folk-lore, in this volume, is taken to mean the lore of the uncivilized races, containing in the germ, as yet undeveloped, the notions from which religion, law, medicine, philosophy, natural science and social customs are evolved. The operative side of living is excluded, but the regulative thoughts are folk-lore.

The word Malay incidentally includes with the people of that race in the peninsula others of the same blood near by, but the lore of the Chinese and other non-Malayan folk is excluded. The magician is the middle man between Malays and the spirit world. If he knows and reveals, he is *Pawang*; if he heals, he is *Bomor*. All that either does or says is classed by Mr. Skeats under magic. The Malays have had a series of religions, to wit, the aboriginal cult, which is a primitive sort of Brahmanism, with extensive pantheon, Buddhism and Mohammedanism. Now, it is easily comprehended, as Mr. Skeat shows, that these *Pawangs* and *Bomors* have nothing to do with *Imams*, *Khatibs* and *Bilals* of the mosques.

Also, if the reader is familiar with the present cult of the Latin American tribes, or of the Filipinos, he would not be shocked to see a long string of Malay invocations and magical rites performed before Hindu divinities, demons, ghosts and nature spirits, beginning with: "*In the name of God, the Merciful, the Compassionate,*" and ending with: "*There is no god but God, and Mohammed is His prophet.*"

In order to prepare the way for a better comprehension of Malay magic the author devotes the first fifty pages to native cosmogony, anthropogony, animism and notions about souls. Nearly as many pages discuss the world of spirits, the Malay pantheon and its relation to our world, as well as the class of men who act as go between from world to world.

The remainder of the work gives us the story of Malay beliefs and practices concerning fire, air, earth, water, and the life of man, in which the spirit world is involved, together with the description of paraphernalia the recital of formulæ, prayers, sacrifices, lustrations, fastings, divinations and witchcraft involved. Wisely, in the midst of so much jumbling of ethnic creeds and cults, the author abstains from attempts to analyze, and contents himself with recording in the most scrupulous manner the data on which philosophic discussion must be based. Pages 581-672 are devoted to Malay texts.

It would be unkind to point out little errors and omissions, since an enforced absence from England prevented the author from revising the proofs. The illustrations are not so good as those of Dr. Fewkes along the same line published by the Smithsonian Institution.

O. T. MASON.

*Plant Structures.* A second book of Botany. By JOHN M. COULTER, A.M., Ph.D., Head of Department of Botany, University of Chicago. Twentieth Century Text-Books. D. Appleton & Company. 1900. Pp. x + 348. 12mo, with 289 illustrations.

Several months ago the companion volume to the work now under review appeared, and was noticed in SCIENCE (December 8, 1899). That volume was designated as 'a first book of